

The Spokesman

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Opportune Time For Renewing Centre-Akali Talks

Urgent Need To Defuse Explosive Punjab Situation

The next few weeks should provide the most opportune time to pick up the old threads and resume the centre-Akali talks with earnestness.

By then Giani Zail Singh would have been sworn in as president of India—the first Sikh to hold the highest office in the land. This consummation the Sikhs had been clamouring for since 1947. Now Prime Minister Indira Gandhi can tell them that one of their major demands has been conceded.

Unfortunately, in Punjab it is no longer a fight between the ruling party and the opposition, of which Akalis are the main spearhead. The situation has taken the shape of increasing virus between Hindus and Sikhs. The explosive situation needs to be defused with urgency and immediacy.

No one can deny that Sikhs are these days a disgruntled lot. They can recall, with ample justification, how the solemn promises made to them by Congress leaders, at the time of transfer of power from British hands, were thrown down the drain. Many Sikhs feel that they are being discriminated against and have been reduced to the status of second-class citizens. In support of this sense of injury and alienation, numerous instances of past and present injustices can be cited.

What pains the Sikhs most is suspicion about their loyalty to India. They were one of the three parties to whom power was to be transferred by the British, the other two being Indian National Congress and Muslim League. If they wanted, they would have got an independent and sovereign state of their own just for the asking. Eventually, the ML got Pakistan

of its dreams and Congress leaders got the rest of India to lord over. It was the Sikhs who, after having cast their lot with India, were left high and dry on the rocks.

Even their genuine demands were spurned with the utmost

contempt by Congress rulers of India.

Mrs Gandhi did try during the last one year to probe Akali mind and made some commitments. But then everything was thrown over board in a bid to win last May 19 elections. The door, kept open for so long, was shut with abruptness. Akalis feel she was just playing politics and was not serious about meet-

ing them half way.

The prime minister has expressed her keenness to meet the Akali leaders again. But the latter argue that there is nothing more to be discussed. All what they wanted to say has been placed before the centre. It was now for New Delhi to meet their demands or announce their rejection.

(Continued on next page)

Another Sacrilege Against Guru Granth Sahib

Sikhs Shall Not Take Such Things Lying Down

A new instance of deliberate attempt to injure Sikh religious feelings has been received from village Peg of tehsil Kashipur, district Nainital, Uttar Pradesh.

There a band of miscreants forced their way into the local gurdwara, broke open the cupboard, and took out two volumes of Guru Granth Sahib.

At first they threw down the palanquin on which the holy book is normally installed. Then they tore pages from the Granth Sahib. And in the end they set the whole lot on fire. They also ransacked other things in the gurdwara.

When the matter was reported to the police, it did precious little, though it was a cognizable offence. So far no arrests have been made, even after local and state Sikh leaders, including the president of U.P. Sikh Pritinidhi Board, have sent telegrams to the state chief minister and inspector-general of police.

As a protest against this inaction, the local Sikhs took out a silent procession a few days ago.

Guru Granth Sahib is not only the holy book of the Sikhs, as Gita is to Hindus and the Bible to the Christians, but is also the ever-lasting and living Guru for them. At the end of a diwan and Ardas, the lesson (waak) read from its pages at random is considered as an order for the day. Thus, disrespect to the Granth Sahib is an open assault on Sikh faith itself.

This is not the first time such a sacrilege has been reported from UP.

A few months ago posters, eulogising the qualities of a particular brand of cigarette, were posted deliberately outside Sikh houses in Saharanpur, knowing fully well that smoking is a taboo for them. Earlier, the walls of gurdwaras in several towns, like Meerut and Roorkee, were demolished and attempts were made to convert them into Hindu temples.

Such incidents in Punjab and Haryana could be ascribed to the mischiefs of Arya Samajis who see in the Sikh rivals to their political and economic hegemony. But such a feeling should not exist in UP. There the Sikhs are a microscopic minority. Moreover, they have contributed a lot toward the state's prosperity. They keep the transport lifeline going. They have converted marshy and mosquito-infested lands of the Terai region into fertile fields, yielding bumper crops of wheat and sugarcane. They are the best artisans in the state and have done enough to keep the industry booming.

If such incidents are not checked in time, they are bound to lead to bad blood. The state is already sick of Hindu-Muslim clashes. It would be height of folly to ignite Hindu-Sikh tension in such a surcharged atmosphere. The Sikhs Shall not take such happenings lying down. There is, after all, a limit to their patience.

A THOUGHT FROM GURBANI

The man who has known the Lord is worthy of praise;
By his teachings the whole world is saved.
The servant of the lord is capable of saving all,
And relieving all their sufferings.

—Guru Arjun Dev

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GIANI AS PRESIDENT

Ever since Indian independence one of the main Sikh grouches has been that no member of their community had been elected as either president or vice-president of India, though there was no dearth of qualified men. So far these two posts have been held either by Hindus or Muslims. But now for the first time the ruling Congress(I) party has chosen Giani Zail Singh as its candidate for the highest office in the land. This has put the Akalis in a dilemma; if they support the Giani, they would be accused of siding with the party in power; if they oppose him and cast their votes in favour of the rival candidate, Mr H.R. Khanna, they could well be hauled up for betraying the Sikh cause and for unnecessarily going along with the opposition.

But the hesitation is of the Akali making alone. Shiromani Akali Dal is the premiermost political organisation of the Sikhs and its avowed aim is to work for their advancement in all fields—political, religious, social, educational and economic—no matter whether they are Akalis or belong to another political group or party. Thus, the path is clear: All Akali members of parliament and state legislatures must vote for the Giani who is a devout Sikh. He might have been guilty of several acts of omission and commission, first as Punjab chief minister and then as union home minister. But then no man is perfect; whatever he might have done against the Akalis was just part of the political game which all are playing; another man in his place might have even done worst.

Can the Akalis forget that Mr Morarji Desai, as prime minister, had refused to have even a look at the charter of Sikh demands and had thrown it away, after tearing it into pieces, in the very presence of the Akali delegation which had called upon him. It goes to the credit of Mrs Indira Gandhi that she has been more responsive to Sikh sentiments than any other prime minister; she conceded Punjabi speaking state in 1966 and has since accepted some of other Sikh demands. Now she has chosen the Giani as her party candidate for the Indian presidency. It is an honour to the entire Sikh community.

Many argue that there were many Sikhs who were better educated and qualified than the Giani. But it is a moot point. The Giani may not be well conversant in English but he has been through the political mill, having risen from the grassroots, and it is a big education in itself. Moreover, leaders of all nations, during high-level talks, speak in their own language, just to stress their national pride; here the Giani is very fluent in Hindustani—a wise mixture of Hindi and Urdu. Moreover, he has poised and dignified bearing. And he has announced that after election, he shall uphold the constitution and cease to be a Congress(I) man in outlook. What more do we look for?

NOTES AND COMMENTS

Gross Misrepresentation

In a book, entitled "Saints of India" and written by Anna and published by Sri Ramakrishna Math of Madras, there are many gross misrepresentations about Sikhism and Sikh Gurus, especially the Ninth and the Tenth. It is blasphemy that Guru Tegh Bahadur went "underground" when Aurangzeb issued orders for his arrest; rather, the Guru offered himself for sacrifice when a delegation of Kashmiri pandits narrated to him their tale of woes. The pandits were told to inform the Mughal emperor that they would become Muslim if their leader, Guru Tegh Bahadur, was made to accept Islam. When the deal was struck, the Guru himself set out for New Delhi. There he was thrown into an iron cage in the city's kotwali and tortured; one of his companions was sawed alive, another boiled in a cauldron, and the third set on fire after having been wrapped in wool. Eventually, the Guru was beheaded; this was the first time that a head of one faith had sacrificed his life for followers of another faith.

It is equally incorrect that the Guru's headless body was hung in the Kotwali and that some man killed himself and asked his son to substitute his body with the Guru's. It is also wrong that Guru Gobind Singh was in New Delhi to receive his

father's body. The Ninth Guru's body was taken away by one government contractor who cremated it with full honours by setting his own house on fire. And the head was taken to Anandpur Sahib and presented to Guru Gobind Singh by a Rangar.

Guru Gobind Singh never worshipped Durga as stated in the book, though he declared that the sword was symbol of Shakti, Kali or Durga in very much the same manner as he used to call God as Sarbloh (all steel). A havan was arranged at Anandpur Sahib but only to test the claim of a pandit who said he could produce Durga in flesh and blood; when after a few days the goddess did not appear, the pandit said the sacrifice of a "very holy man" was needed. But the Guru said who could be holier than the pandit and so he should offer himself for sacrifice. And lo, the latter fled away. The Order of the Khalsa was raised by the Guru on Baisakhi day a few years later and not during the above-mentioned puja. Also the Guru was stabbed by a Pathan at Hazoor Sahib, now in Nanded district of Maharashtra, and not at Nasik.

It would be better if non-Sikh authors checked their facts with Sikh historians first, if only to avoid distortion of facts.

Sheer Mudslinging

Punjabi Hindus of Arya Samaj following do not let go a single opportunity to malign the Sikhs and paint them black with a big tar brush. In this mad pursuit, they never look at the bright side of things even when it strikes their eye. For them, any Sikh or Sikh institution is good enough provided they can pick holes and unleash a propaganda campaign to satisfy their inner hatred.

The latest in the series is Bhagat Puran Singh's Pingalwara (house for the aged and the crippled) in Amritsar. This man of God and pity and piety has been running this institution almost single-handedly, without any material support from any government, either central or state. Its volunteers can be seen at almost every bus stand in Punjab, collecting money for this noble cause. SGPC and other Sikh organisations have been lending financial assistance but only in dribbles. If the Pingalwara has earned renown and plaudits, the credit goes to Bhagatji and his army of devoted followers who seek no material gain or fame but have taken upon themselves the task of ameliorating misery.

This has earned the wrath of Arya Samajis, especially after

the central government conferred on Bhagat Puran Singh the honour of Padam Shri and he came to be hailed as "Mother Teresa of Punjab". These purblind bigots could not find fault with either Pingalwara or its noble mission; so they have darted their arrows at Bhagatji himself. Their accusation is that he has been giving shelter as well as monetary aid to Dal Khalsa extremists and other secessionists. This has been hotly denied by Bhagatji.

But one thing puzzles people: If some men wanted by the police are hiding in the Pingalwara, why does not it go in and arrest them? After all, Pingalwara is not a religious shrine and no sacrilege would be committed by such an action. No one can say that Punjab police is inefficient; it is one of the most effective police forces in the country; if it has not shown better results, it is because of political interference in its work.

The naked truth is that Arya Samajis are guilty of a canard. They would do well to take down their communal blinkers and leave the Pingalwara alone, if they cannot render any moral or financial support to its humanitarian work.

Birth and Guruship

Guru Har Krishan was the youngest son of Guru Har Rai. He was born at Kirat Pur on 7th July, 1656. Baba Ram Rai his elder brother for wrongly interpreting the meaning of the Gospel was outcasted for ever from the presence of Guru Har Rai. Har Krishan was a child only five years of age when he sat on the spiritual throne of Guru Nanak Dev. Thus he became Nanak VIII. He had the same gleam of Divine Light as his ancestors had. The sick both in body and soul came to him for cure. They found relief when they beheld him. When Guru Har Rai left the world he bowed to this child as he would to Guru Nanak and declared him Guru.

At the tender age of five Guru Har Krishan was called upon to lead the community spreading so fast and so far. He taught, the Gospel of Guru Nanak and no thought of doubt ever entered the hearts who heard him. He cleared the doubts of all who came to him. Missionaries to far off places were sent to preach the mission of Guru Nanak. Sikhs to his court came from far off places to bow at his feet and receive his blessings. Just as before morning and evening congregations were held.

Ram Rai and the Guru

Ram Rai who was by passed and left bereft of the spiritual throne could not bear to see his younger brother installed in his place. The infant age of the Guru and his own influence at the court of the Emperor were in his favour. He had people round him who had their own axes to grind and the Emperor too wanted to create friction and divide the house. With their instigation and advice Ram Rai proclaimed himself Guru. He became a rival of Guru Har Krishan. The Sikhs knew it well and did not pay attention to him, nor heeded his claim. In utter dismay and desperation he went to the Emperor Aurangzeb and complained against his father's injustice. He was dis-inherited in favour of his younger brother. Aurangzeb saw a good chance in this quarrel. It was a chance to destroy the rising power of the Sikhs.

The Emperor was a cunning ruler. He could not afford to see his bigotry bared and intention known. He called Raja Jai Singh of Amber and deputed him to bring Guru Har Krishan to Delhi. He knew that his own messenger would not be successful in inducing the Guru to come.

Now Raja Jai Singh had been tormented and grieved by his own innermost conscience.

Guru Harkrishan Sahib

His family had been branded and out-casted by other Hindu Rajas. His grand father Raja Bhagwan Das had given his daughter in marriage to prince Seleem, afterwards known as Jahangir. Raja Jai Singh never felt at ease.

Some pious men had told Jai Singh that if he could get some holymen to bless him, this uneasiness of heart and the tormentation of conscience would depart. He would feel well. Now the house of Guru Nanak was regarded as the holiest of the holies Guru Har Krishan was on the throne, so it was only Guru Har Krishan who could remove the curse by his blessings

Panjokhara. A Pundit learned in books came to the Guru. His surprise knew no bound that the Guru was only a child of about seven. How could he manage the spiritual affairs of the throne of Guru Nanak? Doubt crossed his mind as to how a child of the Guru's age could dispel doubts and bring light to the darkened souls. With these doubts in his mind he reached the Guru and asked the Guru to explain for him a few stanzas from the Gita. He wanted to test the Guru. There was serving nearby an illiterate dumb water carrier Chhajju by name. He was called to serve in the Guru's kitchen. He was from the Pundit's own village. The



The eighth Guru, Sri Guru Harkrishan Sahib's 326th birth anniversary is being celebrated on July 15 this year.

To Raja Jai Singh it was a God sent chance. He would not let it by. He availed of it. Without a question he took the opportunity and went to see Guru Har Krishan. He invited the Guru to Delhi. The Guru consented on the condition that he would not be asked to see the Emperor. Like his father Har Rai, Guru Har Krishan did not like to see the face of king. Raja Jai Singh agreed. The party set out to Delhi. The very sight of the Guru healed many a sick folk who happened to meet him in the way.

A Pundit and the Guru

On the way to Delhi the Guru happened to camp at a small village for the night. The village was known as

benevolent Master called him and looked at him, then told him to explain for the Pundit what he wanted. The amazement of the Pundit knew no bounds when he found the dumb and illiterate Chhajju explaining the Gita with examples from the Vedas. The Pundit knew that though the Guru was a child in age, but he had full light. He fell at the feet of the Guru and begged forgiveness.

At Delhi

The Guru reached Delhi. Raja Jai Singh placed his bungalow at the disposal of the Guru. All the necessary arrangements for the Guru's Bangla Sahib.

Once the Rani of Jai Singh sat mixed with her servants

An Embodiment Of Patience And Resignation To The Will Of God

dressed as one of them. The Guru was asked to choose the Rani. This was done to test the spiritual power of the Guru went and touched without the Guru any hesitation. All were surprised. Their faith in the Guru strengthened. While in Delhi thousands benefited by the sight of the Guru.

At Delhi, Guru Har Krishan fell ill. His august mother knew that he was thinking of leaving the world. Emperor Aurangzeb was pressing to see the Guru, but the Guru had determined not to see him. He fell ill. When the mother asked as to why he was turning away from the world. He replied, "Be not anxious mother for me, my safety is in His will. I am safe wherever He may take me, mother, be not anxious, youth or age does not matter. He is the reaper of His crop. It is in His pleasure. Sometimes He reaps it when it is still green, sometimes when it is golden ripe. Whatever God does is right."

Before Guru Har Krishan breathed his last, he got five copper pice and a coconut, and bowing down said Baba Baba Bakala village. He left the responsibility to the people to find their leader. But he left them a hint. The Guru left this mortal world on March 30, 1664.

Sacred Shrines Connected With Guru Har Kishan Sahib

By : Sardar Surinder Singh Johar

Kot Sahib

This is the sacred place where Guru Har Kishan, the eighth Guru, was anointed. When Guru Har Rai felt that his end was approaching, he decided to appoint his successor. He had a feeling that his elder son Ram Rai was not worthy of guruship, so he made up his mind to bestow guruship on his younger son, Har Kishan.

The Guru, having thus resolved, summoned a large number of Sikhs. The occasion was celebrated with pomp and show. Songs were sung by minstrels and the music echoed the sky. The Guru seated his second son, Hari Kishan, who was still a child of five years, on a throne in the centre of the huge gathering. He then placed a coconut and five paise before him, circumambulated him four times, and put a *tilak* on his forehead. The whole body of Sikhs stood up and paid obeisance to the Guru. Guru Har Rai enjoined all his Sikhs to consider Har Kishan as his image and put faith in him and they would have salvation.

Panjokhra Sahib

Panjokhra Sahib is a small village in Ambala district. The place was sanctified by the visit of Guru Har Kishan. The Guru stayed here while going to Delhi. When he reached the village, the Guru made a boundary of sand and said that no Sikh should cross it before his departure, so that he could expedite his journey. He added that any Sikh who wanted to see him should stand there and make his supplication, and he would have his desires fulfilled.

While at Panjokhra, the Guru meditated on God. One day a Sikh came to him, bowed

his head and told him that there lived nearby a proud *Brahmin*, who, on coming to know that Guru Har Kishan was camping in the vicinity, had become angry and remarked, "The author of Gita is supreme". None can equal him. Lord Krishna alone is God but this guru calls himself Guru Har Kishan as if he is superior to Lord Krishna. If he is a real guru, he should come and interpret Gita to me. The Guru remained composed and replied: "The eyes of understanding are very good but the cataract of pride blinds people and they can't see God's way. Such people suffer pride and they think everybody else is inferior to them".

The Sikhs requested the Guru to permit the *Brahmin* to see him. The Guru gladly agreed. When the *Brahmin* came, he did not exchange greetings with the Guru, but sat down and said: "If you call yourself Sri Har Kishan, you should be greater than Lord Krishna. You interpret a portion of the Gita for me." The Guru replied: "The modern *Brahmins* don't possess any knowledge. They simply talk and argue fruitlessly. In future, their knowledge will further diminish. What the *Brahmins* know is not real knowledge; they are merely strangers to God. I have not read the Gita and if I am to interpret it for you, you will say I have done so with some supernatural power. Go and ask some ignorant person who will explain the preachings of the Gita to you. If he fails to do so, I shall do it." The *Brahmin* went and brought a water carrier called Chhajju from the village. The

Guru looked at him and said: "You are now a scholar of divinity. Discuss the teachings of *Shastras* with the *Brahmin*. As the water carrier and the *Brahmin* began to discuss religious matters, the former gave such learned interpretations that the *Brahmin* stood up in astonished silence. He was convinced that the Guru had infused some supernatural power in the water carrier. He fell at the feet of the Guru asked for his forgiveness for his earlier misconduct and said: "You are the real holy Lord Krishna. Make me your disciple." The Guru gladly accepted him as his disciple and asked him to remain humble and polite and shed all vanity and pride.

A shrine has been built at the site.

Bangla Sahib

After the succession of Guru Har Kishan, his elder brother Ram Rai did not reconcile to the fact of his becoming a Guru and started a sinister campaign against him. Earlier, Ram Rai had given a wrong interpretation to some of the hymns of *Sri Guru Granth Sahib* in order to please Emperor Aurangzeb and had thus incurred the displeasure of Guru Har Rai. When Guru Har Kishan succeeded Guru Har Rai, Ram Rai complained to the Emperor against Guru Har Rai's decision. He pointed out that the missionary work of the Guru's forerunners would go waste under the child Guru. It was also said that his followers would create trouble in the Punjab if they were allowed to remain unchecked. The Emperor, after hearing Ram Rai, summoned the child Guru to his court. Aurangzeb thought it would be easy to use Ram Rai as his tool if he could get him the guruship.

When the Emperor's summons reached Kiratpur, Guru Har Kishan refused to go. The Sikhs of Delhi also did not like the idea of the Guru coming to Delhi. However, the situation changed when both Mirza Raja Jai Singh and his son Raja Ram Singh intervened. Raja Jai Singh took the responsibility of persuading the Guru to come to Delhi. He also got an understanding from the Emperor that as long as he was not satisfied about the succession issue, Guru Har Kishan would stay in his house.

Raja Jai Singh sent a courtier with valuable presents to Kiratpur to bring the Guru. Guru Har Kishan was received by both the rajas with due courtesy and honour and was lodged in their house at Raisina. However, Guru Har Kishan avoided meeting the Emperor and turned down all suggestions

urging him to meet and impress upon Aurangzeb the correctness of his (Guru's) father's decision. The bungalow where the Guru stayed became a Sikh centre and hundreds of devotees came for his *darshan*.

Gurdwara Bangla Sahib is situated near Gole Post Office, adjacent to Connaught Place in New Delhi. The water collected in *Chobacha Sahib* is considered sacred. It is believed that this water can cure several diseases. The birth anniversary of Guru Har Kishan is celebrated in Bangla Sahib in the month of July. A new tank is being constructed now in the gurdwara premises.

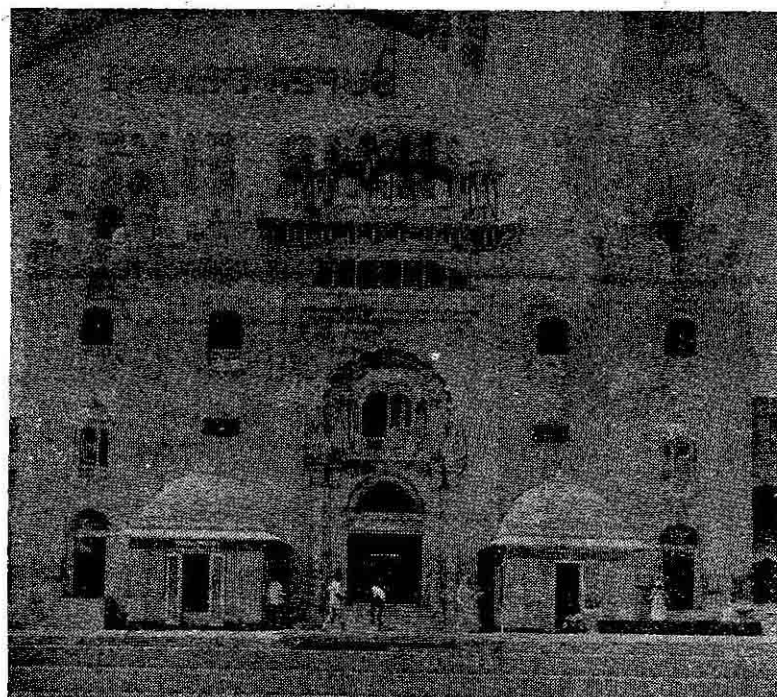
Gurdwara Bala Sahib

In March, 1664, Guru Har Kishan fell seriously ill at Delhi. He was suffering from small pox. On the fifth day of his illness, he told his mother that his end was approaching. She became very sad. With tears in her eyes, the weeping mother asked the Guru: "Who will succeed you and guide the destiny of the Sikhs at the most crucial juncture of their history? How can I live in this world without my beloved and dutiful son and protect the throne of the Guru from the evil machinations of jealous people and renegades who were great in number. Such enemies may harass me and not permit me to live in peace. And above all I shall feel lonely. Where to find your successor?" The Guru smiled and in a low voice replied: "My dear and respected mother, don't worry at all. You had a good time. Better pass your remaining life in service of the Almighty, who will fulfil all your desires. You should remember the Lord who shall take care of your needs and meet all your requirements. By concentrating on Him, you will attain such a stage in your life as you will forget all sorrow and shall never remain away from me."

The Guru's mother was moved by the tender words of the Guru. He told all not to mourn his death and recite hymns from *Sri Guru Granth Sahib*.

The Guru's condition deteriorated and he breathed his last on March 30, 1664 at the very tender age of eight years. His light blended with the light of *Baba of Bakala*, the light of Guru Nanak. Guru Har Kishan's body was cremated on the banks of river Yamuna where the present gurdwara Bala Sahib has been built. As willed by the Guru there were no lamentations, no cries, no sobbings, but only chantings of the sacred hymns and recitation of the Lord's Name.

Bala Sahib is situated near Nizamuddin railway station in New Delhi.



Gurdwara Bangla Sahib, New Delhi.

The Forgotten Freedom Fighters

By : Col. Atma Singh Panun Akarpuri (Retd.)

Ever since the independence of India from the Britishers, the ruling party breed of the Congress politicians and others, holding offices at the centre and in the states, have been off and on expressing intentions to honour the freedom fighters, whether they were battle fighting heroes or had made sacrifices in the non-violent movements. But, practically, nothing much has been done. The politicians of the ruling party or those of the opposition are making the best use of these slogans to retain or regain power. It is almost befooling the simple electorate.

From the recently-held rally of the Punjab provincial freedom fighters, it was observed that most of the attendants, claiming awards as freedom fighters, were of an average age of 45 to 55 years, and a very few were of 60 years and above. It was felt how can a person, who was only 10 or 15 years of age, 35 years age in 1947 when independence was achieved, could be a freedom fighter.

What about the real freedom fighters and the members of their families who laid down their lives in the battle fields or in the non-violent struggles since centuries and multiple decades? The fighting for freedom is not

against the British to attain freedom for the country. The plan was made at Lahore, but unfortunately the Rissala was moved to a place called Nasri near BASRA in Iraq to take part in the First World War. One of the boxes of the rear part of the Rissala got exploded at Varpalpur railway station. The revolt plan was in that box of Wasava Singh. All soldiers were promptly put under arrest. As a result of interrogations, those who were part of the plan, were brought back from Basra. They were prosecuted at Dagshai (HP) in conspiracy case, and 12 of them were executed in Ambala Jail on 3rd Sept, 1915. Out of these 12 executed, 4 Sikh Sardars—Tara Singh, Bhagat Singh, Mota Singh, Wadhawa Singh and one Musalman, Abdulla, black-smith, belonged to village Ruri Wala, district Amritsar. The Britishers tried their best to beguile Abdulla, promising him to make him Khan Bahadur, and to give him 10 Murabas (250 acres) of land, if he turned an approver, but he

pura District and his 200 devoted Sikhs were massacred in the precincts of the sacred Gurdwara Nankana Sahib. This was all done by the Mahant with the connivance of the British rulers, who were more scared of Sikh freedom fighters than the Hindus and Muslims.

The exemplary occasion of non-violent struggle was the morcha of Guru Ka Bagh, 10 miles from Amritsar. Jathas of 100 brave Gursikhs each daily marched for 16 days, reciting Gurbani, to collect dry wood for Guru Ka Langar. And every day they were violently beaten up by British Other Ranks and their Baluchi employees. The rulers failed to discourage them and ultimately gave way to them.

This was a unique victory of the freedom fighters. All the all-India leaders, such as Mahatma Gandhi, Moti Lal Nehru, Jawahar Lal Nehru, Jinnah, Madan Mohan Malaviya, came to witness this non-violent struggle. They were extremely astonished, as they had not seen such a brave and non-violent struggle before. When Mahatma Gandhi was asked what he thought of these followers of Guru Gobind Singh who had converted them to be saint-soldiers, he said: "only the brave and good soldiers of the battle fields would be capable of tolerating hardships non-violently, because they have traditions".

Shri Madan Mohan Malaviya, a staunch Hindu and in those days Vice-Chancellor of the Benaras Hindu University, openly said in his speech to the large gathering at Manji Sahib in Amritsar: "Hindus must learn from the brave Sikh nation how to sacrifice their lives for truth, dharma and freedom. If Hindus want to survive as good human beings, they shall have to get at least one member of their family converted as a staunch Sikh". These words were heard by me personally, though I was only 10 years old.

Hundreds of Sikhs got killed and many more wounded in the Morcha at Jaito. Pandit Jawahar Lal Nehru was so much impressed that he also joined them in the struggle. The Nabha police arrested him, and confined him into a solitary cell.

There are innumerable tales of Sikh freedom fighters, and if all are recorded, these shall become a big book.

The questions which can be put to the present day rulers, after the achievement of freedom on account of the sacrifices made by the real freedom fighters, are: "Have you forgotten them? Should not the families, whose members sacrificed their lives, bore hardships, spent long periods in jails and had their properties confiscated to achieve freedom of the country, be paid attention and well looked after by giving them honours, awards and monetary allowances?"

"Hindus must learn from the brave Sikh nation how to sacrifice their lives for truth, dharma and freedom. If Hindus want to survive as good human beings, they shall have to get at least one member of their family converted as a staunch Sikh."

—Pandit Madan Mohan Malaviya

a recent affair. It has been going on since times immemorial. It has been going on against the Afghans, Iranians, Turks, Mongols (Mughals from Central Asia), and the latest against the British who expanded their empire from the east and south-west of the country.

Have the Lohars of Rajasthan who fought battles under the command of Rana Partap, Marathas under Shivaji, the Sikhs under Banda Singh Bahadur, and innumerable others who gave their lives under the command of Sikh Missal Sardars been forgotten?

By 1860, when the sub-continent of India was fully subdued by the Britishers, the fire for freedom had not extinguished the Sikh Namdharis known as Kukas, restarted the battle for freedom. Sixty six of them were blown to bits by guns, and their leader, Baba Ram Singh, was poisoned to death in Rangoon.

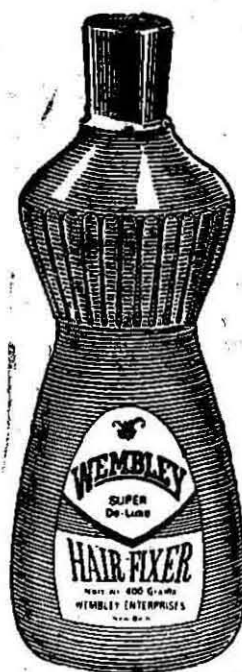
Decades passed but again in 1915, the serving Sikh soldiers of 23rd Rissala planned a revolt

blankly said, "I have lived with sardars, and shall die with them". And he was one of the 12 who were hanged.

Almost at the same time, primarily the Sikh inhabitants of North American countries of U.S.A and Canada, and of East Asian countries returned to their homeland in Kamagata Maru and other ships to regain its freedom from the British rulers. They suffered heavy casualties. Quite a few of them were shot dead or hanged. They were the real freedom fighters.

The Baisakhi day, the birthday of the Khalsa Panth, in 1919 was the massacre day for the freedom fighters in Jalianwala Bagh at Amritsar. Most of them were again Sikhs who had come to celebrate the sacred day, although the leading personality and the prominent speaker was Dr. Kitchlew. Hundreds of the audience were shot dead, and thousands were wounded.

1920 followed in the foot steps of 1919. Sardar Lachman Singh Dharowalis of Sheikhu-



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Ensuing Presidential Election

By : Prof. Hazara Singh, Punjab Agricultural University, Ludhiana

Both the candidates for the presidency of the Republic of India viz. Shri H.R. Khanna and Giani Zail Singh hail from the Punjab. The former is the third choice of the heterogeneous opposition groups and the latter is the unanimous selection of the Congress (I) which rules at the centre as well as in majority of the states. Giani Zail Singh's nomination has been hailed by regional parties like A.D.M.K. and D.M.K. of Tamil Nadu. The National Conference which rules over J and K has also announced its support to him. The Akali Dals of Punjab (L & T) may or may not vote for him. But it is a harsh reality that they may oppose Giani Zail Singh symbolically only, for otherwise they will be further alienated from the Sikh masses, because Giani is the first Sikh as well as Punjabi to be put up for the highest office in the Republic of India. Even if the Akalis may not like to miss the opportunity to demonstrate their resentment against the alleged indifference of the Centre towards their demands, they may, ultimately boycott the poll only, which will also be an indirect support to Giani Zail Singh. The wishful thinking of the opposition groups that there may be cross voting leading to the erosion of the voting strength of Congress (I) has been belied by the election of Speakers of the Legislative Assemblies of Himachal Pradesh and Haryana. As such it is a foregone conclusion that Giani Zail Singh will win with an impressive majority.

Myth of a Consensus Candidate

A parliamentary democracy based on multiparty system does not envisage a consensus candidate for any elected office, because the party in power is accountable for its promises and performances mainly to the electorate. Under such a system the Prime Minister rules and the President merely reigns.

Shri Neelam Sanjiva Reddy, who had been elected unopposed as the President of India in July 1977 was denounced in August 1979 by Shri Chander Shekhar, President of the then ruling Janta Party and the author of the myth of the President by Consensus, when Mr Reddy used his constitutional discretion in inviting Chaudhry Charan Singh to form a government at the Centre. Mr Shekhar threatened to launch impeachment process against the President and even declared that

the Janta Party would go to the mid-term polls with the impeachment of Mr Reddy as the cardinal point of its manifesto. The Head of State had never been slighted like that and the affront was all the more painful because it was hurled at the President chosen by Consensus. In fact the consensus move was that of convenience alone because the then ruling Janta Party was not sure of the victory of its candidate through a contest. Now its remnant splinter groups have been harping on the old theme because they can not defeat a Congress (I) candidate and are not prepared to accept that fact with grace.

The sole aim of the erstwhile Janta constituents is to embarrass Mrs Indira Gandhi. It was unethical on their part to float the name of Shri M. Hidayatullah, without seeking his prior concurrence. They displayed lack of foresight and maturity, when they rushed to announce the name of silver tongued Prof. Hiren Mukerji of CPI as their second choice, without ascertaining whether their

candidate was eligible to file nomination papers or not. Their third choice fell on Shri H.R. Khanna, who has so far performed a hat trick in submitting resignations. He resigned as a Judge of the Supreme Court in 1976, when a colleague junior to him on that bench was appointed as Chief Justice. As a reward for that martyrdom he was offered the Chairmanship of Law Commission by the Morarji Government, which post he quitted in August 1979 for being inducted into the Charan Singh Government as Law Minister. He resigned within twenty four hours of his taking the oath on the plea that he had not been able to apply his judicial mind to the offer of Ch. Charan Singh while accepting it and discovered later only that Chaudhry was heading a minority Government. He will not take long to realize that he has been picked up as their candidate by the splinter groups who are in a minority at the Centre as well as in the states as a whole.

No worse ridicule could

have been hurled at Mr Khanna by none else than Chaudhry Charan Singh himself when the latter while escorting the former for the oath-taking ceremony in August 1979 remarked that the willy-nilly manner in which Mr Khanna was proceeding made him look like a goat being dragged to a slaughter house. No better tribute could have been paid to Giani Zail Singh than the declaration of Dr Swami of the Janta Party, when he announced that vis-a-vis Professor Hiren Mukerji, he would vote for Giani Zail Singh defying even the whip of his party, because the Giani was a nationalist to which test the silver tongued Professor Mukerji of C.P.I. did not conform.

Tirade Against Zail Singh

Chaudhry Charan Singh, out of sheer frustration, has launched a tirade against Giani Zail Singh by referring to the findings of the Enquiring Authority headed by Justice Gurdev Singh. It is wrong to call that body a commission. The Punjab Government did not find any substance in those findings and consequently filed the report.

There is also a whispering campaign that the election of Giani Zail Singh as the President of India would pave the way for the introduction of a presidential form of government. Such a switch-over is possible only through the amendment of the Constitution, for which a procedure has been laid down in that text itself. It is the successful observance of the prescribed procedure which will bring forth a presidential form of government, and not the installation of Giani Zail Singh as the President of India.

In case the Prime Minister has a like minded person as the President, a more orderly governance of the country gets assured than the tug of war which may occasionally take place between the Prime Minister and the President imposed through consensus.

Both the candidates have their own merit. The Giani represents the tradition 'From Log Cabin to White House', i.e. a person of humble origin who has risen to eminence in public life through devotion to a cause and unswerving loyalty to his organisation. Mr Khanna hailing from a comparatively well off family of Amritsar, possesses the advantage of higher education and judicial experience. The fitful manner in which he had been quitting his assignments reflects a subjective attitude, not conducive to team spirit, which is essential while dealing with a council of ministers.

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BOOK REVIEW

The Memoirs of a Maharani

A PRINCESS REMEMBERS (The Memoirs of the Maharani of Jaipur) by Gayatri Devi of Jaipur and Santha Rama Rau, published by Vikas Publishing House as Tarang Paperback, pages 335, price Rs 20.

This is the first Indian edition (1982) of the book which was earlier published in the U.K. and the U.S.A. simultaneously. It contains the recollections of Maharani Gayatri Devi, the daughter of the Maharaja of Cooch Behar, the widow of the Maharaja Sawai Man Singh of Jaipur and the grand daughter (on the maternal side) of the Maharaja Gaekwad of Baroda. Sketched in between, in an informal way, is the history of the princely states of India from the height of their power till their derecognition.

Famous as "one of India's most glamorous and wealthy aristocrats and one of the world's most beautiful women", Gayatri Devi has, in collaboration with Santha Rama Rau, traced quite frankly and lucidly the life events of her grand parents, parents and her own self as the third Maharani of Jaipur and later on as Member of Parliament elected on Swatantra Party ticket with an overwhelming majority. She has given accurate and vivid descriptions of her

family and social life, of palace restrictions, of the duties and delights of Royalty, of the parties and other joyful celebrations of old days, of the agony and triumph at the time of birth of new India and the "shoddy and meaningless world of public life".

The book describes Maharaja Sawai Man Singh of Jaipur as a just, patriotic and benevolent ruler, a patron of Rajasthani art and architecture and builder of modern Jaipur. It highlights his achievements as a Champion of polo, as a Member of Parliament, Rajpramukh of Rajasthan and Ambassador to Spain, as well as his disappointments with the ruling party after independence as a result of derecognition of the Princely Order and later on abolition of their privy purses. It was during a polo-match played in England in 1970 that the Maharaja fell down unconscious and breathed his last.

Nearly fifty illustrations depict the various important events of the State, including visits of several dignitaries from abroad. The vocabulary used and the style of writing the book are flawless which make the narrative interesting for the reader. A really enjoyable book!

—Joginder Singh, M.A.

Objective Study of Khalistan Movement

KHALISTAN: AN ACADEMIC ANALYSIS by Satinder Singh; published by Amar Prakashan, A-1/139 B, Lawrence Road, Delhi-110035 pages 184; price Rs 65.

Khalistan is the new cry in India & among Sikhs outside. Its main protagonists are in Canada, USA and UK, led by Dr. Jagjit Singh Chauhan who calls himself as "President of Republic of Khalistan". He has established "consulates" in several countries, has issued Khalistan passports to his followers, and has circulated Khalistan currency and stamps. Within India, the slogan has been picked up by Dal Khalsa and several other leaders who nurture a sneaking sympathy for it.

If Dr. Chauhan and Dal Khalsa have begun to hurl claws at the present rulers of India, they themselves must accept a few good raps on the knuckles. Dr. Chauhan was a non-entity when he was catapulted into prominence by Congress bosses and made finance minister in 1960's in Punjab. Having tasted power once, he now craves for pastures and positions new. Likewise, Dal Khalsa is the brainchild of Congress (I). It took its birth in Congress Bhavan at Chandigarh in March 1978 and was subsequently given full support by Congress men if only

to embarrass the then Akali ministry of Parkash Singh Badal.

For some, Khalistan raises the visions of recapturing the glory which was lost with the disintegration of the vast Sikh empire built so assiduously by Maharaja Ranjit Singh. Others want the new Sikh state to continue as part of Indian union but with a special status and constitution of its own, the centre having only defence, external affairs, currency and communications. This second premise is based on the famous Anandpur Sahib Resolution which has been adopted by all the four factions of Shiromani Akali Dal. The genesis lies in the frustration felt by Sikhs of all hues and creeds over the stepmotherly treatment given by New Delhi to them and Punjab where they are concentrated most. If some of the economic, if not political, demands of Akalis had been conceded by the centre, the Khalistan slogan would have lost most of its adherents.

The book under review has been, rightly, divided into three portions. The first part gives us a peep into the historical events, beginning with the 1947 partition and the solemn assurances given by Congress leaders to Sikhs. These pledges were

never kept, as a result of which Sikhs never got an area in which they could enjoy, as Jawaharlal Nehru said, the "glow of freedom". Successive prime ministers—Nehru, Shastri and Mrs Gandhi—indulged in discrimination against Sikhs while Morarji Desai turned a deaf ear to their pleas.

The second part deals with the recent events, especially the murder of Lala Jagat Narain of Jullundur, hijacking of an Indian Airlines plane to Lahore, and other acts of violence. The author seeks to nail the lie in the bud that Dal Khalsa men are unpatriotic separatists. They only want the Sikhs to be given a fair deal.

Interestingly, three chapters have been devoted to Sant Jarnail Singh Bhindranwale who is a new, though contentious, star on the Sikh, nay Punjab, firmament. The allegation is repeated that he is being pushed up by Congress (I) to deflate Sant Harchand Singh Longowal. Anyhow, the fact remains that the moderates among the Akalis are having a hard time against the ultras.

The last portion is devoted to views expressed by men, who matter most, about the subject—Dr. Chauhan, Ganga Singh

Dhillon, Zail Singh, Darbara Singh and others. Their opinions are divergent and conflict with one another but this was to be expected.

Satinder Singh has presented an objective study of the Khalistan movement and placed all things in their right perspective. But there are several factual inaccuracies. For instance, Punjabi and Hindi were introduced as twin languages in Punjab schools in June 1948 when Bhim Sen Sachar was chief minister and not Dr. Gopichand Bhargava (page 23). Lachhman Singh Gill's ministry was not "Akali" (page 44) but was of defectors from Akali Dal. Talwandi group demands Des Punjab and not "Des Khalsa" (page 76). Maharaja Ranjit Singh's empire stretched upto Sutlej in the south and not "Delhi" (page 82). The World Sikh Convention, scheduled for November 1981 at Nankana Sahib, was not held at all (page 98) and was cancelled at the last moment after protests from New Delhi. And the "Spokesman" Weekly has always been published from New Delhi and not "Chandigarh" (page 184). The numerous printing errors also take away a lot of shine from an otherwise good narrative.

—Charanjit Singh

The Genuine Secrets of Life

THE FULNESS OF THE VOID (THE YOGA OF THE THEOSOPHY) by Rohit Mehta; published by Motilal Banarsidass, Delhi; pages 226; price Rs. 85 (cloth) and Rs. 60 (Paperback).

At the beginning of this century, theosophical societies had sprung up all over the world, including India, because the cult propounded by Madam H.P. Blavatsky had caught the imagination of the intelligentsia everywhere. It advocated that immediate divine illumination or inspiration could be possessed by specially gifted men, along with abnormal control over natural forces. Theosophy is not a set of beliefs, not even the noblest or the subtlest. It is something intangible and immeasurable and so ever is timeless. It can be experienced but cannot be found by engaging oneself in a thought process. It is divine wisdom and not knowledge. The Upanishads described it as Para Vidya or Brahma Vidya. Its main message is: That Art Thou.

In her book, The Voice of the Silence, Madam Blavatsky instructs the people to know the void of the seeming fulness in order to comprehend the fullness of the seeming void. The book by Mehta deals in detail with the Yoga of Theosophy with its sevenfold path leading to Prajna or Wisdom which alone enable man to find lasting solutions to the baffling psychological problems of life.

It will help the student to separate wheat from chaff and, thus, assist him to move on his spiritual journey with great joy and happiness.

Lord Buddha told his disciples: "My sermons are only fingers pointing the way". So are all books, all gurus, all scriptures, all expressions. Likewise, Theosophy that is expressed is just a pointer. And a pointer is not a destination; rather it is a point of departure. All expressions are but symbols; if one mistakes the symbol for the substance, then confusion and distortion are bound to arise. All manifestation is but a symbol of the Ultimate Reality.

Deception and hypocrisy have invaded all spheres of modern life, for we have assigned to knowledge the task which it can never discharge. In this effort we have taken to masked existence, and it is this mask which is the root cause of our tensions and strains. And in the modern civilisation, with the pomp and grandeur of outer riches and their proliferation, we have lost sight of creative living. Neither scientific knowledge nor psychic insight can give the man what he is seeking i.e. the genuine secrets of life. But as Patanjali said, wisdom alone enables one to get insight into everything. And it is this philosophy which has been ably argued and illustrated by Mehta in his brilliant book.

—R.L. Bhagat, Advocate

Religious, Cultural and Social Activities in Capital

Gold Khanda Installed at Gurdwara Rakabganj Sahib

By : Sardar Piara Singh, M.A.



21 Kilograms Gold Khanda was taken in procession from Gurdwara Bangla Sahib, where thousands of Sikhs collected to have Darshan of the holy Khanda Sahib, which was made from the gold ornaments, rings, bangles donated by the generous Sikh ladies to Baba Harbans Singh Kar Sewa Wale.

Baba Harbans Singh has been doing yeoman service to the Panth by constructing Sarovers, Historical Sikh Gurdwaras for the last 50 years. Bangla Sahib Sarover, Gold Kalash at the Gobind Langar Hall, Lakhi Shah Vanjara Hall at Gurdwara Rakab Ganj, Paonta Sahib Gurdwara, Pir Budhu Shah Asthan, Gurdwara Nanakmata, Gurdwara Baoli Sahib, Pahewa Kurukshetra, Gurdwara Moti Bagh, Gurdwara Damdama Sahib, Gurdwara Gai Ghat Patna Sahib, Diwan Hall Fateh Garh Sahib, Gurdwara Nanakpuri UP, Garhi Chamkor Sahib, and others.

Earlier Gold Khanda has been installed at Gurdwara Moti Bagh also.

The procession and open Darshan for the Holy Khanda this time was arranged on the demands of Sadh Sangat. The Khanda was taken in procession led by Sardar Jaswant Singh Kochhar, Bakshi Joginder Singh, Sardar Avtar Singh Sethi, and Sardar Balwant Singh Chattrath in the midst of showering of rose petals at Gurdwara Rakab Ganj Sahib. After the installation of the Khanda, Baba Harbans Singh distributed parshad to the sangat collected in large number.

Maharaja Ranjit Singh Statue

"It is a great historic day in India as we celebrate the death anniversary of Maharaja Ranjit Singh who is well known for

secular character, political wisdom and the installation of his 22 ft. high statue at a central spot will be the most befitting tribute from the nation", said Shri Vasant Sathe, Minister for Information and Broadcasting, who was speaking at the 143rd death anniversary of Maharaja Ranjit Singh, organised by Maharaja Ranjit Singh Trust at Mavlankar Hall, under the presidentship of Shri S.L. Khurana, Lt Governor, Delhi and Chairman of the Trust.

Speaking on the occasion Shri Khurana said that Maharaja Ranjit Singh was the best Indian of his time and gained success and achieved progress in all fields. He was known for welding India and integrating fragmented states. It went to his credit that not only he repulsed the attacks of foreign invaders but also launched military operations to extend the frontiers of his domain and established his rule upto Kabul. Shri Khurana also spoke about the administrative ability of the Maharaja and his patronage to a calligraphist who had written Quraan which he bought for an amount of Rupees ten thousand. He also outlined the details of cultural complex and the Trust will be spending nearly two and a half crore for various programmes to perpetuate the memory of Maharaja Ranjit Singh.

Earlier Sardar Manjit Singh, Secretary General of Trust and Dr. Inderjit Singh, Managing Trustee welcomed Shri S.L. Khurana and Shri Vasant Sathe and also briefly told the gathering about the objectives of the Trust. The present 22 ft. statue of the Maharaja is the highest and costs over 50 lacs and has been accomplished by a famous artist.

TV & AIR

At the monthly Teleclub meeting a Sikh member suggested that every week half an hour programme of *Sarv Sanjh Gurbani* should be telecast for the benefit of the viewers. The reponse of the Information and Broadcasting Minister, Shri Vasant Sathe was encouraging as he expressed some difficulty to set the programme weekly but suggested to the officials that at least a beginning can be made by arranging the programme fortnightly. The official expressed inability to do it for the fear of similar demands from other communities. The Minister again intervened and said that a beginning at least can be made. As there is not much of Punjabi programme by Delhi Doorshan, inclusion of a Punjabi song by popular artist Gurdas Maan in *Aap Ke Liay* was very

much appreciated.

A report by Devinder Singh was broadcast by Delhi Radio on Maharaja Ranjit Singh's anniversary performed in Gurdwara Bangla Sahib. *Kirtan Jathas* of Bhai Trilochan Singh, Bhai Mohinder Singh and Bhai Lal and party from Pakistan rendered inspiring and melodious Shabads. Speaking on the occasion the Head Granthi Giani Hem Singh said that it was Maharaja Ranjit Singh who put Gold plates on Harminder Sahib which is now popularly known as Golden Temple.

Apart from the Shabads rendered in the sponsored programmes of Texla TV and Punjab & Sind Bank, poems by Shri O.P. Anand, Assistant Director, Languages Department and report on Banda Bahadur were equally satisfying.

All-Round Progress by Punjab & Sind Bank

Punjab & Sind Bank which was founded in 1908 at Amritsar has entered the 75th year of its service to the nation in June this year. The bank has made all round progress particularly in the last two decades.

In 1947, when the country was faced with partition, Punjab & Sind Bank was left with only two branches viz. Amritsar and Ludhiana. The other branches came in area now forming part of Pakistan. The bank was not deterred by the onslaught of partition. The financial strength it had built-up in the four decades upto 1947 helped in setting up a unique example making it the only private sector bank which paid a rupee for rupee, with interest, to its depositors.

Deposits

In the past two decades the bank achieved an unprecedented growth. The progress made in the last two decades is note worthy.

In 1960 the deposits were Rs. 2.13 crores and advances Rs. 1.46 crores. In 1970 the deposits rose to Rs. 14.96 crores and advances Rs. 9.18 crores and in 1981 the deposits were Rs. 727.82 crores and advances Rs. 486.00 crores. Of this, the advances to the priority sector alone were Rs. 201 crores, being 42.64% of the total advances. The bank has always strived to help the weaker section of the society.

Branch Expansion

In the year 1968, the bank had 13 branches. The first break through came in December, 1968, when the bank opened its 14th branch in Haryana. After this the bank never looked back. The branches increased every month and every year. The 400th branch of the bank was opened on the 17th December, 1976 which coincided with the 400th Year Foundation Day of

the City of Amritsar. The 500th branch of the bank was opened at Goindwal Sahib on 11th May, 1979 which was also the 500th birth day of Guru Amar Das which was celebrated at this historical place. The bank's total branches were 559 at the end of 1981 of which 27, in rural and 94 in semi-urban areas.

London Branch

Punjab & Sind Bank was the only non-nationalised bank to open an overseas branch. In 1977 the bank opened its foreign branch at Southall, London, to cater to the needs of the Indian Community in England, and also to help increase foreign exchange business.

International Banking

The bank has now 4 International Banking Divisions at New Delhi, Jullundur, Ludhiana & Calcutta to cater to the needs of exporters, importers and Non-Residents. The bank also plans to open such International Banking Divisions at Bombay and Madras. The Bank has recently opened its Merchant Banking Bureau, coinciding with its 75th birthday.

Employment Opportunity

The bank has grown manifold in the last two decades and consequently has provided employment opportunity to more and more persons. The total staff strength as on 31.12.81 was over 10,000.

The bank has established its own training institutions at New Delhi and Chandigarh, where the employees receive training both in general and specialised fields.

Letters To The Editor

'White Paper' and retired Sikh Generals

Sir, Brigadier Kapil Dev Pachnanda, in a letter to (The "Tribune", 22 June, 1982), has objected to the certain retired Sikh Generals being signatories to the "White Paper" produced by the Council of Sikh Affairs, Chandigarh. That this act of theirs, in the Brigadier's opinion, "will cause a serious commotion amongst the ex-servicemen and also in the regular armed forces, and any probably turn out to be a 'death warrant' of their unity". This is baseless. It is well known a fact that the soldier of to-day is not as dumb as he might have been before 1947. He is affected by and takes interest in, the day to day happenings taking place in the respective regions. The men from the Punjab being mostly from the rural agricultural classes are already in the know of the effects of the recent decision over the distribution of the rivers water; i.e. even before the above "White Paper" was published. The solidarity, unity, etc., in the armed forces is not affected by such an act on the part of some retired Sikh Generals, but by the way the serving officers treat or handle them.

It is true that a large number of the Punjabis who migrated from Pakistan are settled in Haryana, H.P., Rajasthan, and a few in other States too. As such the areas with Punjabis being in a large majority should have formed part of the Punjab. But it is not so. The reason being that a large majority of the Punjabi Hindus have denied Punjabi to be their mother-tongue, and falsely opted for Hindi. The result was Haryana was created, and "some precious and beautiful forest land" was ceded to Himachal Pradesh. I am sure if Punjabi Hindus even now start owning Punjabi, this would bring unity amongst the Sikhs and Hindus of the Punjab, and most of the troubles in the Punjab would disappear.

As for the Punjab, if one carefully looks into the events that have taken place since 1947, it would be quite clear that it is only the Akalis who have taken up the cause of the Punjab and Punjabi, and fought for it. No other party, national or regional, has done a bit in this direction. If Akalis demanded a Punjabi-speaking state, the Punjabi Hindus instead of supporting the demand opposed it. Akalis wanted Punjab to retain the control the Bhakhra complex, no other Punjabi

supported them.

Last year, some one from the majority community said that Punjab "does not belong to a handful of Akalis alone, but also to other communities as well and to the 'nation' as a whole". (The "Tribune", 14th October, 1981). I agree with him. But mere theorising is not good enough; one has to work for sustaining the claim. Even the Press dominated by the majority community (The "Tribune" being no exception—I have been regularly reading this paper since March 1968) has acted in a similar manner.

Now the other point raised by the Brigadier. I am sure, if not all but most of the army officers are aware of what is written in the Chetwood Hall at the I.M.A., Dehra Dun: "The safety, honour and welfare of the country come first, always and everytime....." As regards the honour, safety and welfare of the country is concerned the Sikhs have never lagged behind. It is uppermost in their minds. But they do not theorise only, they practise it. The Sikhs asked for the partition of the pre-partition Punjab and got the erstwhile East Punjab for India. Otherwise, the Pakistan border would have been along the Jamna river; and Delhi could not have been the capital of India; They have even afterwards, proved their loyalty to their country, i.e. Bharat, during the various wars with Pakistan and China. It was a Sikh General who refused to withdraw his force to the east of the Beas river, when so ordered by the Army Chief (a member of the majority community) during the 1965 Indo-Pak war. The Sikh General thus prevented the districts of Amritsar and Gurdaspur falling in the hands of Pakistan, and consequently endangering our position, in the J & K. The Sikh General upheld the country's honour. During the same war, the Sikh women cooked food for the fighting jawans, and it was carried forward by the Sikhs and delivered to the soldiers fighting on the front. Can this be said of any other community? No.

The Sikh ploughman ploughs his land right upto the border with Pakistan. He incurred considerable losses during the 1965 war. And when the time of paying compensation arrived, the agriculturist was left behind, large sums were doled out to the trader.

Another point, it is the Sikh agriculturist who is respon-

sible for bringing self-sufficiency in food, and thus uphold the honour of the country.

It would be worth going into as to who has been passing the national secrets to foreigners! Not the Sikhs.

It is a pity, and depicts diseased state of affairs, that in the India of to-day everything is considered from a communal angle. This aspect is evident even from the letters addressed to you; without looking at the name of the writer, one can,

while going through his letter easily make out whether the writer is a Sikh or a Hindu. May be, because of the pervading atmosphere in the country, the Sikh Generals have given vent to their feeling of insecurity. And for the very same reason Sheikh Abdulla, who brought the J & K to India, had to lament later, as quoted in Dr. Pardeep Sahni's letter published in the next column.

—Lt. Col. Gulcharan Singh Jullundur

Acts of Sacrilege against places of worship

Sir, It is unfortunate that since sometime acts of sacrileges like placing of head, tail, or leg of a dead cow are committed by placing these in front of Hindu shrines and cigarettes are thrown in some Sikh shrines, at many places shrines have been put on fire and at other places the leaves of Guru Granth Sahib have been torn. These mischievous occurrence are on the increase, and are becoming more frequent and widespread. These activities are causing bitterness between two sister communities living in Punjab, have caused the loss of many innocent lives, many have suffered injuries from brick bats and lathi charge, millions worth of property has been destroyed by arson and fire. The daily life of the town gets dislocated, and the Government is incurring heavy expenses by deploying massive police force and making other arrangements. This money ultimately comes from the pocket of the poor law abiding citizens—the tax payers. No solution of the problem has been found up to this time.

These sins are committed by religious fanatics, extremists, people with separatists views and anti-social element. Sometimes some political leaders, or even foreign power are directly or indirectly involved, because of their desire to get some political gain through these nefarious activities. I feel that this problem can be solved to a certain extent, if the managements of the shrines keep a strict vigil at least for sometime, to check the miscreants from doing such mischief. If someone is caught redhanded doing

such a mischief he should be given exemplary punishment. If some one succeeds in committing a mischief inspite of all cautions, the management of the shrine should simply ignore it and should not inform the public or the police about it. I can assure you that if this method is adopted this drama will slowly die its own death. If a priest of a shrine sees a piece of dead body or a packet of cigarettes in or near the shrine he may ask some person like me to remove the same and put it at a safe distance. I am sure that thousands of persons of my way of thinking would welcome to do this type of service. The True Faith and True Religion are not so fragile as to be contaminated by touching of a dead animal or by touching a cigarette.

The Golden Temple Amritsar was desecrated many times by the invaders, but all this could not do any harm to the sanctity or splendour of this world wide known Shrine. The Som Nath Temple was plundered and desecrated by the invaders many times, and today it stands with enhanced glory and sanctity. The permanent solution of this problem can however only be found if the Prime Minister and Akali leadership sit together to sort out and solve their genuine grievances through negotiation. The most important out of these would be the inclusion of Chandigarh, and the Punjabi speaking areas in the Punjabi Suba. If this problem could be amicably solved, then half the war is won.

—Dr Khushdeva Singh Patiala

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Vijaya Ghee Launched in Delhi

The Andhra Pradesh Dairy Development Corporation, a State Government undertaking, launched its Vijaya ghee in Delhi this week.

Mr. P.P. Williams, managing director, told newsmen that the ghee has been so blended as to suit the taste of the local people with regard to the granular structure and colour. It is as good as the traditional home-made ghee and has received the Agmark special grade. It is reasonably priced as compared to other brands—Rs. 19.36 for 1/2 kg. pack, Rs. 38 for 1 kg pack and Rs 146 for 4 kg pack.

Mr. Williams said the corporation will soon be marketing cheese and butter chicklets for the first time in the country. The Vijaya cheese and butter launched in Delhi a year ago have been well received by the consumers and have claimed 30 per cent and 25 per cent respectively of the local market.

Mr. Williams stated that Andhra Pradesh Dairy Development Corporation plans to improve its yearly turnover to Rs 80 crores by 1982-83 from Rs. 60 crores likely to be achieved in the current year ending September, 1982.

He said milk is now being supplied to the corporation by about three lakh producers and milk sales are over Rs 30 crores at present.

According to Mr Williams, the number of milk producers supplying milk to Andhra Dairy has risen to 3 lakh. Their uncertain and sporadic income from milk sales has steadily gone up to Rs 30 crore a year. The dairy has a far-flung infrastructure comprising 6 mother dairies, 33 chilling centres, 20 cooling centres, 11 district dairies and 6 can-feed mixing plants. In addition, 17 dairy units are now ready for commissioning. Its share capital is Rs 25 crore.

The corporation also plans to introduce cheese chicklets shortly for the first time in the country.

VISIT

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Truth About Punjab Ravi Water Dispute

Before 1947, Punjab and Bikaner were using 9 and 1.275 MAF respectively of waters. The total waters of Sutlej, Beas and Ravi being about 32.65 MAF, the un-utilized water of these three rivers that fell to the share of Riparian Punjab after Independence, were 22.375 MAF. Of these waters, 0.65 MAF have gone to J & K State. The table below shows how since 1947, the Centre has distributed the remaining 21.725 MAF waters of Riparian Punjab among the states of Punjab and non-riparian Haryana, Rajasthan and Delhi.

Share of each State in MAF of Waters

Year	Punjab	Haryana	Rajasthan	Delhi	Total waters	Remarks
1947	Used 9.0 Un-used 21.725	—	1.275 Gang-canal	—	Used 10.275 Un-used 21.725	The total of 32 excludes share of J & K.
1954	30.725 15.325	5.00 (includes old use)	1.40	—	32 21.725	Sutlej waters
1955	7.325	5.00	9.40	—	21.725	awarded 8 MAF
1976/81	3.625	8.50	9.40	0.2	21.725	awarded 3.7 MAF
1982		8.50 × 5.58*	—	—	32.0 Punjab rivers 5.58 * Jamuna river	12.625-Punjab 14.08-Haryana
Final Position including prepartition use & Jamuna waters	12.625	14.08	10.675	0.2	37.58	10.675-Rajasthan 2-Delhi 37.580

The net result is that where as before the partition Punjab was using 9 MAF of its waters, today its total allotment including the prepartition use is 12.625 MAF. This means that during the last 35 years, where the Centre Government got an opportunity to distribute 21.725 MAF of Punjab waters available to it after Independence, it gave only 3.625 MAF to Punjab i.e. 16.7% of waters, giving to non-riparian Haryana, Rajasthan & Delhi the remaining 83.3% of the waters of Punjab. Where as today the Riparian Punjab has to be content with only 12.6 of its waters, the total waters available to Haryana & Rajasthan are 14.08 and 10.675 MAF respectively. It is so incongruous that where as all the 5.58 MAF of Jamuna waters have been given to Haryana and none to neighbouring Delhi, the latter has been allotted 0.2 MAF from the far too distant rivers of Punjab. Such is the patent unfairness of Central decisions made since 1947. No state or people conscious of their just and fundamental rights can accept such gross injustice.

Court Notices

In the Court of
Shri Jagdish Chandra,
District Judge, Delhi.

Guardianship Act Case No.
212/82

Sh. K.K. Poddar s/o Sh.
Kishori Poddar r/o I-192, Press
Colony, Mayapuri, New Delhi.

Petitioner
Versus

1. State. 2. S.O.S. Children's
Villages of India through its
Secretary General 506-507,
Vishal Bhavan, 95 Nehru Place,
New Delhi.

The petitioner above-named having applied to be appointed for adoption of the person of minor Miss Poornima, born on 14-12-1976. (orphan). This 17th day of July, 1982 has been fixed for hearing of the application, and notice is hereby given to general public that if any other relative, friends, kinsman or well-wisher of the aforesaid minor desire to adopt the person of the said minor or desire to oppose appearance in person in the court. On the aforesaid date and be prepared to adduce evidence in support of his claim to such adoption or in support of this opposition to the applicant on the petitioner aforesaid.

Given under my hand and the seal of the court.

This 7th day of July, 1982.

Sd/- District Judge,
(Seal) ——— Delhi.

In the Court of
Shri Jagdish Chandra,
District Judge, Delhi.

Guardianship Act Case
No. 216/82

Major Lokendra Nath
Khanna, 2. Mrs Suneeta Khanna
nee Suneeta Sehgal both r/o
Western Stores Division GREF,
Pathankot (Punjab).

Versus Petitioners

Missionary of Charity, 12,
Commissioners Lane, Delhi-54,
2. Sister Teresina, Nirmala
Shishu Bhawan, Missionary of
Charity, 12, Commissioners
Lane, Delhi-54.

The petitioners above-named having applied for adoption or appointed the guardian of the person or minor Miss Tulika, born on 6-1-1982 at Delhi (orphan). This 17th day of July, 1982 has been fixed for hearing of the application, and notice is hereby given to general public that if any other relative, friends, kinsman or well-wisher of the aforesaid minor desire to adopt of the person of the said minor or desire to oppose appearance in person in the court. On the aforesaid date and be prepared to adduce evidence in support of his claim to such adoption or in support of this opposition to the applicant on the petitioner aforesaid.

Given under my hand and the seal of the court. This 7th day of July, 1982.

Sd/- District Judge,
(Seal) ——— Delhi.

In the Court of
Shri Jagdish Chandra,
District Judge, Delhi.

Guardianship Act Case No. 168/82

Sh. Balam Singh s/o Late
Chander Singh r/o D-361,
Kidwai Nagar, New Delhi.

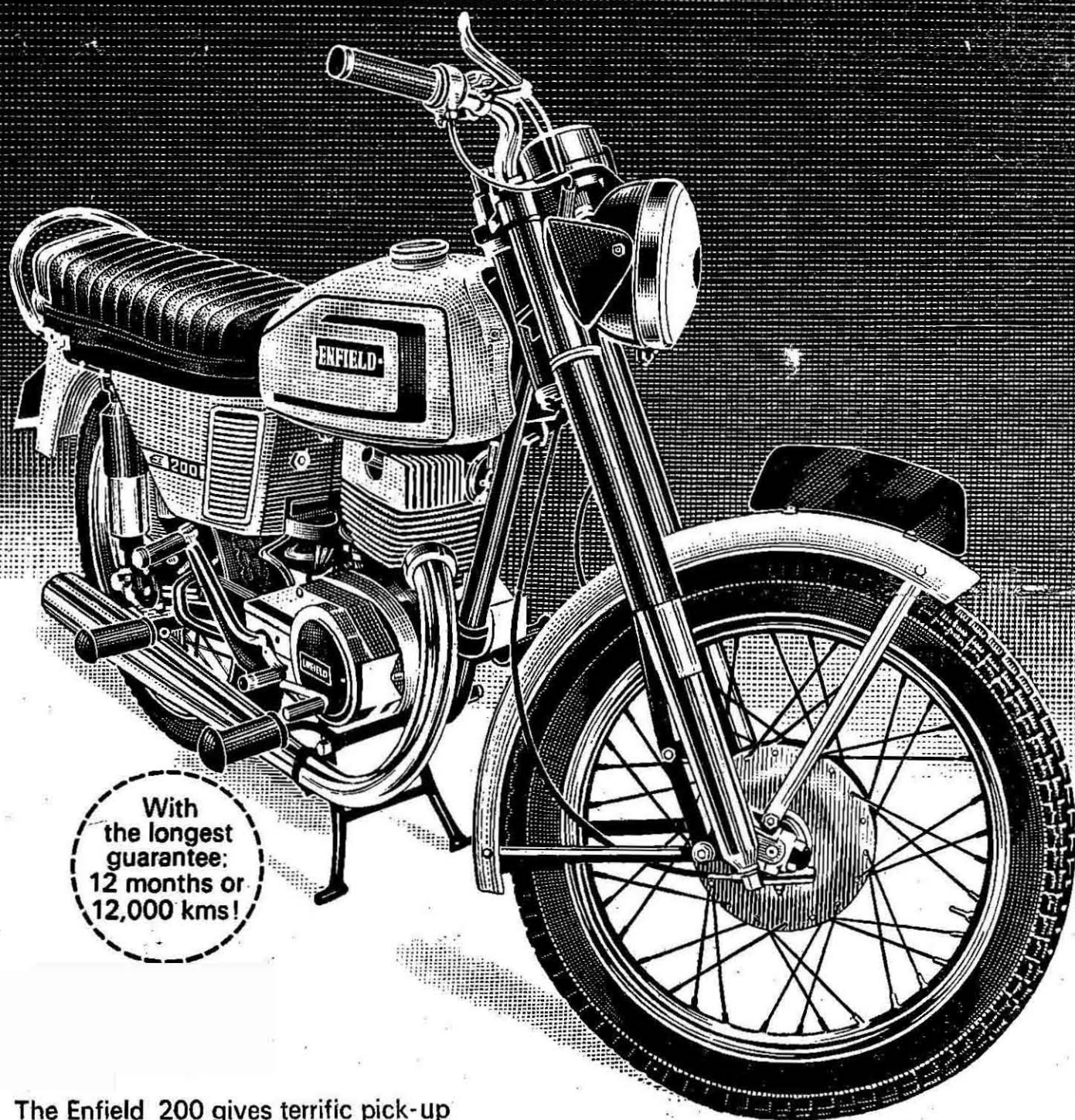
Versus ...Petitioners

1. State
The petitioner above-named having applied to be appointed the guardian of the person of minor Alam Singh & Km. Himmi residing with the petitioner. This 14th day of July, 1982 has been fixed for hearing of the application, and notice is hereby given to general public that if any other relative, friends, kinsman or well-wisher of the aforesaid minor desire to be appointed or declared as guardian of the person or desire to oppose appearance in person in the court. On the aforesaid date and be prepared to adduce evidence in support of his claim to such appointment of declaration or in support of this opposition to the applicant on the petitioner aforesaid.

Given under my hand and the seal of the court. This 3rd day of July, 1982.

Sd/- District Judge,
(Seal) ——— Delhi.

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